Introduction

America has always been a crossroads, a place where histories collided, where roots tangled into one another, and where identities were forged not in purity, but in mixture. The Qarsherskiyan people stand as a living testament to this truth: a reflection of the melting pot that America is, and always has been.

DNA tests taken by Qarsherskiyan families reveal a patchwork of ancestries that mirror centuries of displacement, survival, and reinvention. Black, White, Native American, and Jewish or broader Semitic and Middle Eastern lineages are found interwoven in their bloodlines. In some, there appear faint traces of European Roma and Sinti communities, peoples themselves long marked by wandering and resilience. In many families between Ohio and Florida, North African markers appear as well, hinting at potential Amazigh or Sephardi Jewish ancestry.

The origins of this blending stretch back to the earliest days of the Virginia Tidewater. Jamestown was never solely an English colony; it was also a place where thousands of enslaved and indentured souls were brought across oceans. From Madagascar, from the East Indies, from lands stretching across Africa and Asia, they came, some as Christians, others as Muslims, Hindus, Buddhists, or adherents of animist traditions such as Vodun, the origin of Hoodoo and Voodou. They lived, labored, prayed, and endured, often side by side, reshaping the spiritual and cultural landscape of the New World.

Even in the genetic record, small echoes of these movements remain. Gene alleles point toward Javanese ancestry in trace amounts among some Qarsherskiyan descendants, especially those who trace their origins to Virginia, a whisper of an Indian Ocean world that unexpectedly left its mark in the tidewaters region. In family traditions, too, there are curious parallels; ritual gestures, symbolic foods, and notions of the unseen sometimes almost seem to recall Kejawan, the mystical syncretic practice of Java. Whether coincidence or actually from Javanese inheritance, these resonances remind us that America's story has never been linear, and never confined to the boundaries of Europe and Africa alone.

The Qarsherskiyans, then, are not a people born of a single homeland, but of many currents converging. They are America in miniature, with its fractures, its collisions, and its unexpected harmonies all carried forward in memory, blood, and tradition. This book, Ilk Of The Qarsherskiyans: Origin Of The Qarsherskiyan People, seeks to trace those origins, to honor the tangled roots that give rise to resilience, and to reflect on what it means to belong in a nation built of mixtures.

Volume One: Qarsherskiyan Subgroups

1. Newfoundland Beothuk Qarsherskiyans
Modern descendants of the Beothuk people of the Newfoundland archipelago. Today, most pass as White, though there is some overlap with Black Newfie Qarsherskiyans due to intermarriage and shared history.

2. Black Newfie (Black Newfoundland) Qarsherskiyans
Descendants of Black people who resided in Newfoundland long before Canadian independence. Many have lived there for centuries. Today, they are largely mixed-race communities, distinct from the Beothuk Qarsherskiyans yet sharing Newfoundland roots.

3. Tidewater Qarsherskiyans
The foundational Qarsherskiyan group, originating in the coastal swamplands stretching from southern New Jersey to the Altamaha River of Georgia, and westward into the Floribama region near Mobile and the Florida Panhandle. They historically lived in waterlogged, humid areas that repelled European settlement, preserving a distinct identity. Early Tidewater Qarsherskiyans practiced Hoodoo, retained fragments of African Islamic culture, and largely converted to Christianity during the colonial period. By 1991, concerns over atheism sparked a religious revival, leading to renewed Hoodoo and Islamic practices, alongside the adoption of other faith traditions newer to the Qarsherskiyan people such as Baha'i, Sikh, and Alevi traditions.

4. Appalachian Qarsherskiyans

Descendants of Tidewater Qarsherskiyans who migrated into the Appalachian Mountains and Ohio Territory centuries ago. This subgroup sometimes includes Newfoundland and Canadian Qarsherskiyans who intermarried or settled in the same broader Appalachian Mountain region which does extend North to Canada.

5. Canadian Qarsherskiyans
Not to be confused with Newfoundland Qarsherskiyans. These are primarily biracial descendants of Black and White, or White and Native American marriages, concentrated in Quebec City, the Gaspé Peninsula, and the Atlantic Maritimes. They are distinct due to Newfoundland's separate history as an isolated archipelago and a once-independent country.

6. Great Lakes Qarsherskiyans
Descendants of Tidewater and Appalachian Qarsherskiyans who moved into the Lake Erie basin, the wider Midwest, and southern Ontario. They often blended into regional mixed communities but retained Qarsherskiyan kinship ties and traditions.

7. Florida Qarsherskiyans
Descended from Qarsherskiyans who moved into Florida over centuries. Notable families include the Walden-Goins Clan from the Carolina Sandhills, some of whom settled in Rosewood and survived the Rosewood Massacre. Others descend from Afro-Seminole and Gullah Geechee roots, while some have ties to extinct or assimilated groups like the Dead Lake People and Florida Dominickers. A large community lives around Belleview near the Ocala National Forest. In modern times, Florida Qarsherskiyans have also been joined by Appalachian and Great Lakes Qarsherskiyans who retired or resettled in the state, though these northern migrants rarely intermarry due to age and social differences.

8. New England Qarsherskiyans
Like the Newfoundland and Canadian Qarsherskiyans, the New England Qarsherskiyan Subgroup has a separate origin distinct and independent from the Qarsherskiyan ethnogenesis in colonial Virginia and North Carolina. Mostly genetically isolated from the Tidewater Qarsherskiyan people although often lumped with Appalachian Mountain Qarsherskiyans, the New England Qarsherskiyan Subgroup consisted of descendants of Free People Of Colour, including Afro-Indigenous mixed race clans such as the Weeden and Hazard families of South Kingston, Rhode Island and various mixed ethnic and blended cultural families from upstate New York, Maine, the Lake Champlain area of Vermont, and as far South as the mountains of Pennsylvania and New Jersey. Some intermarried with Canadian Qarsherskiyans, especially near the border of Maine and New Brunswick and the area around Grand Falls. Many are related to the mixed race and Free Black community of Malaga Island, Maine, USA.

9. The Notoweega Nation

The Notoweega Nation is a Native American tribal organization, whose enrolled members descended from several Native American tribes. They are today concentrated in Ohio, Northern and Central Appalachia, and the Tidewater Region of the American Southeast. They are usually mixed race, like most Native American tribes East of the Appalachian Mountains and South of New Hampshire today. They have their own distinct history and culture and have kept the traditions of their Indigenous American ancestors. They seek state level and federal recognition and are well respected for their activism in support of rights and justice for other Native American communities.

10. The Roan Mountain area Melungeons

Near the towns of Cove Creek and Partridgeberry and the town of Roan Mountain in Tennessee just across the border of North Carolina is a group of Melungeons with distant Tidewater Qarsherskiyan ancestral origins, who embraced both Melungeon and Qarsherskiyan identity. It is theorized that a good number of Melungeons share common origins with Qarsherskiyan people in the coastal plains of Virginia in the 1600s. The Roan Mountain area Melungeons are very poorly documented and it isn't clear if any still live in the area or what became of this small community consisting of a handful of individuals. Not much else can be said of them. It is believed that John Elawy obtained his blight resistant, pure, wild American Chestnut seeds from these Melungeon Qarsherskiyan people living in a valley just North of Roan Mountain in August of 2007, suggesting the continuity of the existence of a Roan Mountain Qarsherskiyan community.